Fag. K. 25. 62

Cataſtrophe Galliæ, & Hiberniæ Reſtitutio,

A N

Impartial Judgement,

Denoting the

Reduction of Ireland,

This Revolution, 90. ending *March* the 10*th* 1691.

ALSO THE

Conquering of proud *Lewis*, and Abaſing *France*.

By Their preſent Majeſties

William and Mary,

King and Queen of *England*, Defenders of the Faith, *&c.*

Prophetically Deduced

From the

Characters of Heaven.

ALSO,

The Planets Attributes, according to the Doctrine of *Hermes*. With a Philoſophical Diſcourſe of the Four Elements, and Powerful Influences of the Heavenly Bodies. Likewiſe, a modeſt Defence of *Prophecy*, demonſtrated from the Ten *Sybils*, and of their wonderful Prophecies of our Bleſſed Saviour, long before his Birth. To which is added, *Scutica Gadburiana*, or, a Whip for that *Scorpion Gadbury*,

By *Richard Kirby, Philo Aſtrologus & Medicus.*

London, Printed for *Tho. Howkins*, in *George-Yard*, in *Lombard-ſtreet*, 1690.

THE PREFACE TO THE Unprejudiced Reader.

Courteous Reader,

I *Here adventure to present thee with a small piece; Intituled, the* Catastrophe *of* France, *and Reduction of* Ireland, *in Two Parts; In the First, I have endeavoured to prove by plain Demonstration, the powerful Influence (and Operations) of the Sun, Moon, and Stars, on these Inferiour* Elements, *and* Elementary *Bodies; and how they were to give Light unto the* Earth, *on all sides, and to heat it with a various Temparature (that is, neither to burn it, nor leave it destitute of heat.) Secondly, to make a Various Harmony of Times, and to inspire a Various Form into the Creatures: And Lastly, why they were Created in so vast a Number, and to what Use God ordained them; and now from their Conjunctions and Aspects, (which is their Various intermixing one with an other) also, by their Ascending, and Descending, the Firmament, and perpetual rowling round this Globe of* Earth, *I have deduced Judgement concerning the Affairs of some particular Parts of* Europe (*more especially,* France *and* Ireland: *Also, our thrice happy delivered Kingdom of* England) *and how it will go with them this Revolution, hoping it will offend none; and if it doth, I am sure it will be the contrary Parties, therefore I shall be the less concerned.*

In the next place, I have been a little Critical upon Mr. Gadbury, *concerning his* 89's *Almanack, in shewing him the uncertainty of the* Argolian *and* Regiomontanian *Rules, in the* Astral *Science, and how there is no truth in any of their ways, only* Hermes *and* Ptolomies, *whose Attributes of the* Planets, *I have inserted, in the Second* Part, *(but its very Mysterious to Dulconcepts) with a Philosophical Discourse of the Four* Elements, *the like not extant in the* English *Tongue; I have likewise shewed you the Falacy of the* Papist *pretended Transubstantiation, it not lying in the* Power *of Humanity: And Lastly, I have given you an Account of the ten* Sybils, *and their particular* Prophecies, *of our blessed Saviour, long before his Birth; also, of two more who spoke notable things which came to pass. Now if* Mr. Gadbury, *or any* Argolian, *or* Regimontanian, *are minded to take up the Cudgels against me, let them know that I will shew them such Demonstrations in* Starry Dialect, *that they will be asham'd to own the Name of* Argol, Regiomontanus, *or any of their Illegitimate Associates (or Pupils) that pretends to the Art of Astrology; not that I do it in any Degradation to* Mr. Gadbury, *or any other, only to assure them, there are more Infallible Rules then ever they were so happy as to be acquainted with, tho I am sure, at the same time, they have met with them, yet knew them no more than the* Cobler *did* Harry Tuder; *and for their further Association with them, they are in the* Marrow of Astrology, *translated from* Placidus, *and writ by* Mr. Bishop *and my self (who took the greatest pains in the doing of it, tho he hath proved so Ungrateful to me, as to blot out my Name, claiming the* Book *as his own (since my absence out of* London) *being the true* Doctrine *of great* Ptolomy, *whose Works and Name, I Honour and Applaude, requesting all those that are this ways inclin'd, to bear his Name in Memory, to everlasting posterity; and thus I leave you to the* Protection *of him that made us all, and remain their Majesties Loyal Subject, and my Countries Friend, whilst I am*

Yours,

Richard Kirby.

Cataſtrophe Galliæ, & Hiberniæ Reſtitutio:

OR,

An Impartial Judgment on the *Cœleſtial Motions*;

DENOTING

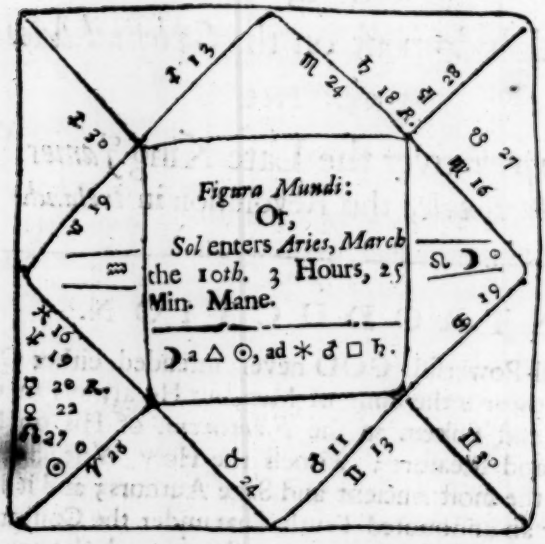
A *Signal Conqueſt* over the Late King *James*, and the *Iriſh Rebels*, this Revolution in *Ireland.*

INTRODUCTION.

THE All-Powerful GOD never intended either Good or Evil towards the Sons of Men, but He always ſhew'd his Signs and Tokens in the *Firmament*, of His unalterable Will and Pleaſure; witneſs the Holy Writ, as well as the Writings of the moſt Ancient and Sage Authors; and it is manifeſted by All, for an undoubted Truth, That under the Conjunctional Influence of the Two Superiors, *viz. Saturn* and *Jupiter*, in the Fiery Trygon, (which hath been ſeven times repeated ſince the Creation) ſtrange and wonderful Alterations hath happened on this Globe of Earth; and all for the preſervation of the Church of God: Inſtance the Univerſal Deluge, by the keeping and preſerving of *Noah*, and his ſubjected Animals in the *Ark:* And their laſt Conjunction was their Sabatical Return, under whoſe Influence God hath delivered His Church and People, by the Coming-in of His Servants, Our Sovereign Lord and Lady, King *William* and Queen *Mary*; whom God grant long to Sway the Scepter in Peace and Unity amongſt us.

But to avoid Prolixity, and immediately push forward to our intended Subject, I think it convenient to give some probable Conjectures upon

The Sun's *Vernal Ingress into* Aries.



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Saturn goes to the Mundane Parallel of *Mars*, by the motion of the *Primum Mobile*, from active Parts of *Heaven*.

NOW, he that looks upon this Figure (only) with the bare glance of an Eye, at the first sight, it may seem to him as a Painted Fire, or the Effigies of a Serpent drawn upon a Wall, which can neither burn nor sting: But if it be seriously viewed, we shall find it a Figure of great consequence; for there are no less than Five of the Seven *Erraticks* subterranean, and Four of them in the 2*d*. House, and Three beholding *Saturn* in the 9*th*. by a benevolent Trine. Oh! let the great God of Heaven give a double Portion of His Blessings unto their Effects; for they denote great Counsels now on Foot, and those seriously carried on, for the Glory and Grandeur

Grandeur of *England*, and our neighbouring Nations; and that chiefly for the ſettlement of Affairs, as to the Rights and Priviledges of Church and State; and all to make the hearts and ſpirits of a diſatisfied People eaſie; and this particularly in our own Nation, where there is the greateſt neceſſity for it, becauſe of the many differences of Opinion, who are often in an uproar, like Seamen in a ſtorm. The War-like Planet *Mars*, paſſeth through the Sign *Gemini*, *London's* Aſcendant, which, according to Authors, denotes the frequent breakings-out of Fire, alſo Peſtilential Diſeaſes, (the which I pray God divert) but ſince he is in Quadrat of *Mercury*, and haſts to a malevolent Square of *Jupiter* and *Saturn*, to his Mundane Parallel, by the motion of the *Primum Mobile*, I rather think he threatens breaking of Houſes, Rapines and Murthers; alſo many diſcontents amongſt the people, as Plotting, Contriving, and ſtriving to raiſe mutinies and diſturbances in the Government, only on purpoſe for ſome intended Rebellion; and yet Religion and Conſcience is ſtill their pretence. Thus moves mans miſguided Orb of Ambition on this ſwinging Globe; but thoſe black crimes will not be long hid, for about that time as the Sun comes to touch the place of *Mars*, there may be a diſcovery made of ſome of their villanous Conſpiracies; for at the ſame time, *Mercury* and *Venus* comes to a Conjunction in *Gemini*; for *Mercury* can keep counſel no longer, but muſt of neceſſity reveal it to ſome Woman: Then let ſuch Raſcals know, that an Ax, or a Hempen-ſtring, will be their juſt reward (or ſome thing equivalent;) for the Heavens bends down their powerful frowns upon ſuch Vilains, for the very Steeds of Day ſeem to bluſh at their Actions. One would have thought, we had clipt the wings of *Rome's* black Tribe ere now, but I know it's impoſſible to lade the Sea dry (or to pen out the Freſh Rivers;) yet we may endeavour to keep theſe within the bounds and meaſure of order; and in ſo doing, we ſhall ever be as free from the Curſe of Popery, as we are from Arbitrary Goverment. At the end of *April* the Sun toucheth the oppoſite place of *Saturn*, in this Vernal Figure, at which time you will hear of a great deal of Treachery; alſo miſchevious offences committed amongſt the people in *Ireland*, cauſing many diſcontents, frights and fears: But let the *Teagueland*

Rebellious party know, that they moſt certainly will pay dear for their unheard-of outrages, committed upon thoſe innocent ſouls; for the oppoſition of *Saturn* and *Mars*, begins now to operate to purpoſe; for on the 28*th*. of *April*, the Sun toucheth the place of *Mars*, at the time of their oppoſition; therefore now, my hearts of Gold, take Courage, and ſtand to it; fear not; God's on your ſides, and the Stars of Heaven, in their courſe, fights for you; your Guardian Angels ſtands by you, with their Swords drawn in their Hands, and will drive the Enemy, like Chaff, before the Wind, and tumble them to and fro, with many rouling fears. There are Four Planets with the Dragons Head in the 2*d*. in *Trine* to *Saturn*, Lord of the Aſcendant, and the Moon defluxes from a *Trine* of the Sun, to a *Sextile* of *Mars*, the God of Battle, and Lord of *England's* Aſcendant; all which do promiſe our Souldiers Moneys & Ammunition, ſufficient to oppoſe thoſe (Idolizing) bold Pretenders; they being the true inſtruments of War: But let our Enemies know, that they will be neceſſitated extreamly, though they be proud and haughty; as he that hath but half an Eye may plainly diſcern, by the application of *Mars* to the malevolent *Quartile* of *Mercury*, Lord of their Houſe of Subſtance, who is both in detriment and fall, and alſo retrograde. And thus let *Ireland* know from me, that they will moſt certainly be Reduced, ere this years Actions be over; as it doth more evidently appear, by the poſition of the Heavenly Bodies, at the Suns Ingreſs into *Cancer* and *Libra*; which two Figures of Heaven I have conſulted, though not here inſerted: And ſo I conclude with theſe following words;

If Fate there be not, what can we foreſee;
And how can we avoid it, if there be?
If by Free-will, in our own Sphear, we move,
How are we bounded by Decrees above?
Whether we drive, or whether we are driven,
If bad, they're Ours; if good, the Acts of Heaven:
Thus good and bad's the Fate attends all men,
All things return from whence they firſt began.

Thus I have given my probable Conjectures of the Influence of the Heavenly Bodies, from their Poſition, at the *Sun's Vernal Ingreſs*: I ſhall now proceed to preſent you with ſome *Philoſophical Demonſtrations*, of their powerful operating Qualities upon all Sublunaries.

Philoſophical Demonſtrations.

IT's well obſerv'd by *Commenius*, That *Stars* are fiery Globes, full of Light and Heat, with which the Sky glitters on every ſide; for the Ornament of the World required this, that hanging Lamps ſhould not be wanting in ſo lofty a Pallace; as alſo the neceſſity of the inferior World, concerning which is the following *Aphoriſm:* Now we reckon Stars in the rank of Concretes, becauſe it is certain they are made of Matter and Light; alſo they were produced in ſo vaſt a number, upon very great neceſſity, (1.) To heat the Earth with a various Temperature. (2.) To make the various Harmony of Times. (3.) To inſpire a various Form into the Creatures; for ſo great Variety could not be Induced into the lower World, without ſuch Variety in Cœleſtial Things. For they are Certain, Indeterminate, and Univerſal Cauſes to Specificks, and Individual Effects; if ſo, they are determinated for the Truth, to whom they are viſible, and of neareſt cauſe: As the Sun makes Wax ſoft, Clay hard, a Worm white, the Skin of Man black; with a Man he begets a Man, with a Lyon a Lyon. Then the Stars cannot be Signs of Effect, unleſs they be the Cauſes alſo: For they act according to their Situation and Parallax, upon the Bodies by which they paſs; yet they do not act upon Inferiors, according to the true and real Intention, and Extention of the Light, which they have in themſelves; but only according to their appearing, when they come to thoſe Bodies that are ſubject unto them.

Now, God hath placed the greateſt number of Stars in the higheſt Heaven, round about, that they might eradiate the Earth on every ſide, and carry about their Sphear with a rapid motion of Heat: Now the Numerable Stars are found by us to be 1022; but the great God knows the number of the Innumerable; therefore as we know but in part, we are (nor ought) not to be poſitive in our Conjectures of their Influences, *&c.* Now, there is a very great portion of moſt ardent Light conglobated in the *Sun*, ſo that it may ſeem the only Fountain of Light and Heat; for were it not for the Sun,

Sun, we ſhould have perpetual Night, notwithſtanding the reſt of the Stars: For as much as at high Noon, we are preſently in Darkneſs, if the Sun be but covered. Now, as touching the Sun, theſe following *Axioms* are to be noted; (1) That it was ſo great, as might ſuffice both to Illuſtrate the whole World, and to Heat and Vapourate the whole Earth. (2) That it is ſuch a diſtance Elevated from the Earth, as might ſerve, ſo as neither to burn it, nor leave it deſtitute of Heat. *Pſal.* 19. *v.* 7. And, (3) That it may ſerve all ſides of the Earth with its Light and Heat, to wit, by turns; that Radiation is not made ſimply through the midſt of the World, under the Æquator; but under the Zodiack, bending to the North on this ſide, to the South on that ſide; whence comes the diviſion of the Year into Four Parts, *Spring*, *Summer*, *Autumn*, and *Winter*. And becauſe it was not convenient the Sun and Stars ſhould always operate after one and the ſame manner (for variety is both pleaſing and profitable to all Nature) there were ſix other wandring Stars added over and beſides, which running under the ſame Zodiack, and by certain turns entering into Conjunction and Aſpect one with another, and with the *Sun*, might variouſly temper his Operation upon Inferiour things: Theſe wandering Stars are called *Planets*, of which there are Seven, reckoning the *Sun* for one; the other ſix Planets therefore are the *Sun's* Coadjutors in Governing the World, which differ in Sight, Courſe, Magnitude, Motion, Light. The higher Planets do obſerve the *Sun*; that approaching nigh unto him, they betake themſelves into the higheſt place, going from the *Sun* they ſink lower towards the Earth; and for this cauſe both their Magnitude and their Motion vary in our Eyes; for when they are nearer to the Earth, they ſeem greater, but more remote, leſs. As for their Light, *Mars* is very Fiery and Calefactive; *Saturn* is Pale, and very Frigifactive; *Jupiter* and *Venus* are of a pleaſant Light; *Mercury* changable and Sparkling; and becauſe the *Moon* was to rule the Night, a weak Light, and that but borrowed, was given her; and by reaſon ſhe was appointed to ſhew leſſer times (as Months,) a Motion different from the *Sun* was given her; that, by her departure from the *Sun*, and other Stars, and by her returning again, ſhe might deſign the progreſs of the

Months

Months, and bring down their good and evil Influence unto We Mortals on Earth; and that it might be done more evidently, ſhe was placed below the *Sun*, that ſhe might appear to us with her Face enlightned after divers manners. Now, God ordained Eclipſes alſo, (1.) That we might underſtand that our Light is from the Sun; (2.) That the Magnitude of the Luminaries, and of the Earth, might be found out; (3.) To find the true Longitude of Countries: And laſtly, To denote Firtility and Stirrility, alſo Mundane Affairs, as well as by the motion and poſition of the other wandring Stars, and the appearance of Comets, *&c.* Now, Comets are acceſſary Stars, which ſometimes ſhine, and go out again, for the moſt part with Tayls, or Buſhes of Hair. We reckon Comets to the Heavens and Stars, not to the Air and Meteors; becauſe they are not generated in Sublunary Places, (as *Ariſtotle* thought) but in the higheſt Heaven, even above the Sun: Comets are not Vapours kindled, but a Reflexion of the Sun's Light, in Vapours ſo far Elevated. The firſt is eaſily proved; for if a Comet were a Vapour kindled, it could not laſt half an Hour. (For nothing can be kindled, but a Sulphureous Matter, and that is conſumed in a Moment, as it appears in Gunpowder, Lightning, a Chaſme, or Falling Star, *&c.*) But Hiſtories relate, that Comets have laſted three Years. The Second is ſhewed, becauſe Comets (Firſt) Caſt a Tayl from the Sun, as the Moon doth a ſhadow (for thoſe dry Vapours are not an opacious Body, like to the Moon, but Semidiaphanous.) Secondly, They are Eclipſed (as *Campanella* teſtifies) by the ſhadow of the Earth, as well as the Moon; which would not be, if they burn'd with their own Fire. The ends of Comets are, that it may appear; Firſt, That the whole Heavens moves, not the Stars only. Secondly, That it is Liquid and Tranſmeable; not hard, like Chryſtal. Thirdly, That Vapours aſcend ſo high, and that there are Mutations every where in this viſible World. But it is not my Buſineſs at this time to diſpute that, but as near as may be, by the Permiſſion of the Higheſt, endeavour to Interpret the Meaning of thoſe Comets and Apparitions, which hath been viſibly ſeen with us ſince 79; alſo Conjunctions and Aſpects of the Superiour Stars; likewiſe Eclipſes, to this very Year

1690.

1690. And, if I thought I ſhould not offend, I would give ſome probable Conjectures (at this time) of the preſent Affairs of ſome parts of *Europe*, (but more eſpecially of *France* and *Ireland*) and how it will go with them; the which I hope will prejudice no man; and if it doth, it will be the contrary Parties, and therefore I am the leſs concern'd: For Religion in this Kingdom of *England*, I hope, now will *Flouriſh like a fruitful Vine, that brings forth her Grapes by Cluſters; that it may ſmell ſweet in the Noſtrils of the Lord, like the Cedars of* Lebanon. Let us look back to the Year 79, and conſider the manifold Mercies the Lord hath been pleaſed to beſtow upon us, and how He hath ſhewed us Signs and Tokens in the Heavens of His Love, ſignifying what He would do for us, as well as the Preſervation of His Church, if we would but amend our Lives and Ways (that is, in keeping His Commandments and Statutes ſure;) and if not, how we muſt expect to incur his heavy Diſpleaſure. Firſt, by His ſetting up his Prodigious Fiery Beacon in the Heavens, in the Year 80, in the Sign *Capricorn*, the Houſe of *Saturn*, and Exaltation of *Mars*, extending its Tayl almoſt 60 Degrees, to the Aſtoniſhment of moſt part of the Chriſtian World: Such a one appeared before the Birth of our *Bleſſed Saviour*, in *Cæſar Auguſtus* his Reign; at which Time the Sybils were very expert in the Knowledg of the Cœleſtial Science; for one Sybil, a *Tiburnian*, told the Emperor, *It pointed out a Child to be Born of a Virgin, which ſhould be greater than he; therefore ſhe exhorted him to Worſhip Him.* And then the Church of God was preſerved in the higheſt degree, as I hope it will be now, *&c.* Secondly, The Triple Conjunction of *Saturn* and *Jupiter*, in the Regal Sign *Leo*, part of the Fiery Trygon; beſides, the Appearance of a Comet in the ſaid Conſtellation; alſo the Conjunction of *Saturn* and *Mars*, *Jupiter* and *Mars*, and all in the Year 1682. which did much aggravate their Effects: Beſides many ſtrange Apparitions, Eclipſes, Mock-Suns and Moons, to this very Time: Moreover, the double Square of *Saturn* and *Jupiter*, in 88, and 89; alſo the Oppoſition of *Saturn* and *Mars* on the 5th. of *Auguſt*, from *Taurus* and *Scorpio*; likewiſe their Oppoſition in *September* from the ſaid Conſtellations. *Taurus* is the Aſcendant of *Ireland*, and *Scorpio* is its oppoſite Sign: All which

do

do uſually and very frequently point out to Mankind, throughout the whole Macrocoſme, many Calamities; as Plague, Peſtilence, Blood-ſhed, Wars, Famine, Depopulation, Alterations of Laws and Priviledges, Change of Government, ſetting up and pulling down Kings, (ſometimes change of Religion) alſo Inundations, Earthquakes, *&c.* ſtirring up ſtrange Heats and Paſſions in Men, prompting them upon ſlender occaſions to deſtroy each other; and this by their Influences (and the Permiſſion of the Great Creator of all things, to whom all Cauſes are but Subordinate:) All which generally happens to thoſe Kingdoms and Countries, where thoſe Apparitions are ſeen; likewiſe to thoſe places under the Influence of the Signs wherein they appear; alſo, to thoſe places where they extend their Rays; the ſame by the Eclipſes, and meetings of the Superiour Bodies, whether Corporally or by Aſpect; that is, where they caſt their Squares or Oppoſitions, alſo ſmq. ſq. or Parallels: But thrice happy are thoſe Nations and People, where they ſend their favourable and ſmiling Aſpects; for to Them they promiſe Plenty, much Happineſs, and ſafe Deliverance from Bondage and Captivity, from Tyrannical and Arbitrary Government, *&c.* as this our Engliſh Nation hath been very lately freed from: All which the aforeſaid Apparitions, and triple Conjunctions of the two Superiours in *Leo*, did pre-note, as is demonſtrable according to Starry Dialect, *&c.* Thus moves the dreadful Wheels of the Aſtral Orbs, whirling themſelves round by a moſt ſwift Motion, to fix the reeling Spirits of the People, and ſettle the looſe Liberties of moſt Nations; more eſpecially *France*, *Germany*, *England*, *Scotland*, *Ireland*, *Turkey*, *Tartaria*, &c. *Leo* is the Aſcendant of *Rome*, *Scorpio* of *Turkey*, *Aries* of *England*, *Virgo* of *France*, *Taurus* of *Ireland*: *Saturn* denotes the Roman Clergy, and all their Seminaries of Learning; and *Jupiter*, the Orthodox Principles of the Engliſh Church. The Wiſe knows what I mean; and the Learned in the Cœleſtial Science, is able to diſcern a total Subverſion of the Triple Crown, with the downfal of Popery, in a few Years: For the Stars in their courſe Fights againſt them, as they did againſt *Siſera*; for which ſee my *Vates Aſtrologicus*, Printed in 83. Alſo, in my 82's *Almanack* you will find theſe Verſes:

Twice topping Rome, *now, fears she must decline,*
Her Glory is departing; she doth shine
But dimly; ere few Tears we shall have proof,
That she'll extinguish like a stinking snuff.

And that I think, is as near coming to pass now, in this Kingdom of *England*, as the Men of *Benjamin* could throw a Stone, (and that was to an Hairs breadth;) notwithstanding all the Plots, Counter-plots, and Contrivances, of *Romes* Wicked, Black, Jugling Tribe, (those Prophane or Abominable Idolaters,) who are not Rulers for God, but Rulers against God, to their Power; also destructive to all that are good, and all that tends thereunto: For Religion, Laws and Liberties, must not so much as be nam'd to such, except their own; for all others, that pretends to any else, are Hereticks with them. Thus, you see, when a Rent is made in a Government, Religion, and its true Professors, are sure to suffer deeply. Examples of this within these few Years, in this Kingdom, and also at this present in *France*, *Ireland*, &c. but, I hope, God will deliver them in his due Time, as he hath done us: For let the Papists know, it is not an easie Matter to change a whole Kingdoms Established Religion in a Moment; besides, the same God that delivered the *Israelites* out of the Hand of wicked *Pharoah*, and the *Ægyptian* Slavery, is also able to deliver the Protestants out of the Hands of the Late King *James*, and the *Irish* Rebels: And this let the *Roman* Catholicks know from me, except the Stars fail in their Influence, and God by his Word turn the Course of Nature (the which He is able to do in less than a moment) they will never set their Feet on *English* Ground again. And tho the *French* King joyns with them, yet all is in vain; for on the 23*d*. of *November*, 1690. will be Celebrated a Famous Conjunction of the two Malevolents, *viz. Saturn* and *Mars*, in *Scorpio*, the *French* King's *Horoscope*: therefore, expect in a short time, the Power of *France* to be brought very low, and all their wicked Designs end in Confusion; for God at present tries him, to see what he will do; and therefore,

hath

hath given the Devil the length of his Chain, that they might walk Hand in Hand together, filling his Heart full of Pride and Tyranny; being a lying Spirit in him, as he was in the Mouths of wicked *Ahab*'s Prophets, when they perſwaded him to go up to *Ramoth Gilead*, and Proſper! And thus the Devil leads him on, till he hath done by him, as the Eagle doth by the Coco-Nut, ſore with it a great heighth, and ſo lets it fall, and breaks the Shell, that ſhe might the eaſier come at the Kernel. Let none admire what is here Written; for God regards bad Kings no more than ſilly Shepherds; for are they not caſt in the ſame common Mould, as we are? Doth not their Spirits move with the ſame Springs and Wards, as ours do? And doth they not (as we do) Hear, and Smell, with the Organs of Nature, and Breathe in one Vital Air? If ſo, Mortal; and if Mortal, Subject to Accidents and Misfortunes, as we are: And, if I am not miſtaken, *France*, at this time, is at Enmity with all the World; the *Turk* excepted, who is a common Enemy to all Chriſtendom. Thus Men katch at any thing, when they are falling: Oh! what a Degree of Boldneſs, is *France* amounted to? But it will ſuddenly find an Alteration, to the Glory of God, and the Comfort of his People; becauſe that Tyrant, who at preſent is Ruler thereof, hath trodden down all that is moſt Holy, and Acceptable in the ſight of God, *viz.* the poor Proteſtants, even his own Subjects; when he ought to have been a Nurſing Father, and Tender Governour; Ruling his People with Moderation and Affability, and not with Tyranny and Barbariſm; ſhewing ill Examples to his Neighbour Nations; eſpecially, the Kingdom of *England*: But *France*, muſt expect to ſmart for it, in a ſhort time: Alſo, the Bloody *Iriſh*; for how can they think, but God will puniſh them, and ſuffer great part of their Walls to be laid waſte, for ſpilling the Blood of Innocent Babes, that ſprawled aloft, upon the Souldiers Spears in 41? Can they think, that the ſhrieks of their Robbed, and Raviſhed Mothers, did not pierce the Skies? O! Barbarous and Wicked Men! Can they expect otherwiſe, than to drink deep of the Cup of Affliction; for they are threatned with Famine, or at leaſtwiſe, a great want of Proviſion; beſides, Wars and Peſtilential Diſeaſes. Thus the Eternal Stars, ſo fiercely rowling over us with all the Circulation of the Heavenly Orbs, looks as if they

had a pattent to take an Account of every Man's Actions in this lower World; for as they were eſtabliſhed, from before all Ages, to be for Signs and for Seaſons, for Days and for Years; ſo will they continue their Influence over Mortals, to the end of Time, and never reſt till the Univerſal Peace extends her Wing; the which, muſt not be expected, whilſt we have our Natural being; but I hope we ſhall ſee the Golden Age return, where every Man is Maſter of his own, and live at Peace in a Free patent Government. Thus when King and People do agree, and live ſecure, all Rankor, Malice, and Ambition will Extinguiſh, and Princes and Nobles be Reverenced, true Vertue and Learning be highly eſteemed, Religion and Laws be practiſed in their Right Forms, and Principals, and the Kingdom flouriſh; yet the Enemy will puſh hard at here. Thus Men ſtrive to leap at Fate, and hurl their Fortune head-long at the Stars: Such is Man's miſguided Orb of Ambition, every one ſtrives to be as great as *Cæſar!* But let them behold the Game that laughing Fortune plays, who dooms them to either Axe, or Halter; and tells them, by the Stars, they may as well ſtop the Eternal Sun, and drive him back, as think of entring. Therefore I ſhall conclude with Saint *Paul*; *Si Deus nobiſcum, quis contra nos?* If God be for us, who can be againſt us? And the great God direct our Superiours, in the Management of thoſe weighty Affairs that are before them; Preſerve their moſt Sacred Majeſties, and give them the Hearts of their People, that every Soul may be Subject to the Higher Powers: And this is the Hearty wiſh of him, who is a Loyal Subject to their Majeſties, and his Countries Friend.

Remarks upon King William's *Acceſs to the Throne, and of his ſpeedy Conqueſt of* France. *With a Treatiſe, of the Two Superiors, for the Four enſuing Years.*

SInce the great God of Juſtice, hath been ſo Graciouſly pleaſed, to admit a Monarch to the Throne of *England*, whoſe Prudence and Courage (no doubt) will ſoon allay the hot Spirits of *Antichriſt*, and moderate a ſtubborn and diſſaffected People, fearing not to Unſheath his Sword, againſt the fierceſt Dragon in Nature; but, like a Second St. *George*, will venture Life and Fortune, to preſerve his Peo-

People, whom God hath committed to his Charge and Care; and we need not doubt, but (in the end) will come off like an Imperial Conqueror, to the Honour, and Glory of the great Creator, his own Renown, and the happy Tranquility of a flouriſhing Nation, and that to the final Extirpation of *Popery*, and *Arbitrary Government*, in *Great Britain* (Beſides, I dare almoſt be poſitive, he will in a ſhort time, enter the great *Metropolis* of *France*, conquer proud *Lewis*, and trample him under (with all his Pride and Tyranny) as little *David* did great *Goliah*, whom he ſlew with a Sling-ſtone, for defying the Hoſts of the living God; and it's my ſtedfaſt belief, that the Omnipotent Creator (in Mercy looking down upon theſe ſinful Nations) ſent him amongſt us, as a ſecond *Moſes*, to ſtand in the Gap, and deliver theſe Four Kingdoms out of the Hands of *Tyrants*, who, like hungry and enraged Lyons, with open Jaws, would eagerly have ſwallowed up.) How then, ought the People of theſe Kingdoms by the good Examples of the Holy Saints, who are gone into Everlaſting Reſt, to Honour and Glorifie the Lord their Maker, and ſing forth his Praiſe both Night and Day, with loud Acclamations of Spiritual Songs, lifting up their Hands and Hearts to the Throne of God, for all theſe Mercies received in ſo wonderful, and unheard of a Preſervation? And in ſo doing, no doubt, but he will give them a double portion of his Bleſſings hereafter.

One Word or Two have I to ſay, concerning the double *Trine* of *Saturn* and *Jupiter*, which fell *July* the *7th.* 89. from *Libra* and *Aquarius*; and *March* the *7th.* 90. from *Scorpio* and *Piſces*; alſo, of the Triple Oppoſitions of the ſaid Two Superiors, which happens *June* the *12th.* 1692. in Six Degrees of *Gemini* and *Sagittarius*; *December* the *3d.* 1693. in Fourteen Degrees of *Gemini* and *Sagittarius*; and *April* the *22d.* 1694. in Two Degrees of *Gemini* and *Sagittarius*. *London*, thou wilt dearly pay for theſe Oppoſitions; therefore look to it, for the People will expect to have Juſtice done them.

I diſlike nothing in theſe Trines, but *Saturn's* paſſing the place of *Mars*, and the Cuſp of the Twelefth Houſe in their middle Conjunction: *Scorpio* is a Treacherous Sign; Mens Fancies are not yet

ſettled

ſettled: Here is ſtill ſtriving one againſt another; yet we have a glimpſe of a better Satisfaction among our ſelves, and things begin to appear more plain to the Eye, and we begin to Smile, though we have no ſtrong Confidence of being quite cured of our Diſtempers; for there many times appears a Wolf in Sheeps Clothing; and the Puppy of an old Fox, knows how to betray and cozen thoſe which are Innocent, *&c.*

O *London!* *London!* In the Years 92, 93, and 94. (as I ſaid before) *Saturn* and *Jupiter* make no leſs than Three Oppoſitions from *Gemini* and *Sagittarius*, the Signs of the Firſt and Seventh, in their middle Conjunction; there's Tranſverſion of Figure in the Heavens, ſo is all Unity and Friendſhip amongſt the Princes of *Hungary*, *Spain*, *Flanders*, *Brabant*, *Dalmatia*, *Moravia*, *Arabia*; the happy *Sardinia*, *Arminia*, *Hircania*, *Meſina*, *Celtica*; the Dukedom of *Wertenberge*, &c. quite diſſolved: And what hath been obſcured, ever ſince 78. 79, 80, 81, 82, 83, 84, 85, and 86. now plainly appears by a large *Manifeſto*, to all the World; and now the *European* Princes begin to perceive by whom, and whoſe means, the Troubles of this preſent Age were fomented, but with no due Satisfaction, but ſtill a Proſpect of Confuſion; for the Retrogadation of *Saturn* and *Jupiter*, in the middle Oppoſition, makes me mindful to perſwade every one to bear a little, for another War, for new Combuſtions are threatned; very great Matters are now in Agitation, all over *Europe*, *In Oppoſitione duorum Superiorum ſtrages fiunt.* Reg. Lib. 1. Aph. 80.

During the Influence of an Oppoſition, of the Two Superiour Planets, there happens cruel Slaughters of Men, or Mankind, the Ruine of many Families, and decay of Ancient Foundations, or Buildings; therefore, it was Judiciouſly obſerved by *Cardan*, When thou ſhalt at any time, perceive an Oppoſition or Conjunction of the Two Superior Planets, to be either in the Fiery, or Airy Triplicity, be not haſty in delivering thy Judgment thereupon; or, when thou haſt taken time, and doeſt pronounce it, beware thou do not mention, or Predict unto the World any frivolous, or mean Contingencies, to be ſignified thereby: For I would have thee well to underſtand,

ſtand, that theſe Two Triplicities are preheminent, and in Signification far exceeds the other Two; for thou muſt know, Things or Accidents, ſignified by the Fiery Trigon, excel in Greatneſs, Height and Glory, thoſe Matters which in time are derived, &c. For the Influence of the Superiours, in an Airy Triplicity, have Reſpect to profundity of Wit, ſound Councels, deep Policies in Laws, Ordinances, Statutes, and ſuch Things, as the unwearied Diſpoſition, or Mind of Man contemplates on: Therefore, from the Effects of theſe Oppoſitions, we muſt expect to hear of ſtrange and uncouth Alterations, from the Eaſt and Weſt parts of the World; eſpeciallv, *Spain*, *Dalmatia*, *Hungary*, *Flanders*, *Brabant*, *Arminia*, *London*, the *Eaſt* and *Weſt-Indies*, and all Places which are under *Gemini*, and *Sagittarius*, are much herein concerned; for Oppoſite Aſpects, or Configurations of the Planets, ſeem to Preſage no leſs, than much Contention and Diviſion to break out amongſt us; for it hath been obſerved, *Eo in Anno, nulla quies, cum Jupiter & Saturnus ſunt in Oppoſitione, nunquam enim Mentes Hominum quieſcunt*, &c. In that Year there is no reſt or quietneſs in the Minds of Men, when *Saturn* and *Jupiter* are in Oppoſition; for the Minds of Men at that time will never be quiet; therefore, this Oppoſition is the Meſſenger, or Foreteller of great Fights, and the Death or Slaughter of a number of Men, in the forementioned Places: God deliver us from a Plague! It likewiſe denotes the lamentable departure out of this World, of ſome Principle Men and Women; alſo portends a Diſſolution of very antient Leagues, *Nam a Jove Amicitiæ, fœdera, Religioſi*, &c. *Jupiter* having a ſtrong Signification herein, we Predict from him great Alteration, or Controverſie, about Religion, Leagues, Friendſhip, Civil Affairs, and further Contracts betwixt Nation and Nation, or Common-wealths. We ſhall alſo find many underhand and pernitious Tranſactions, agitated by the ſeveral Agents, Meſſengers or Embaſſadours of *Europe*; and, in all probability, we may obſerve ſome ſecret Plot to break out, ſoon after this Oppoſition; for here is nothing but Contrivance of Miſchief one againſt another, as it was in *October*, 1678. when that worthy Gentleman, Sir *Edmund-Bury Godfrey* was Murder'd; at which time, there was a platick Square between *Saturn*

and

and *Jupiter*, from *Gemini* and *Piſces*: Oh, what Contrivances was there, then, againſt our Metropolitan City? and ſuddenly after, the Plot broke out to purpoſe; for in the *April* following, there was a Sextile between *Saturn* and *Jupiter*, in *Aries* and *Gemini*: Oh! that happy Tranſit of *Jupiter*, through *Aries*, *England*'s Sign, that diſcovered all their Villanies, and fruſtrated their Evil, and Deviliſh Deſigns: Therefore, if ſuch grand Alterations did happen upon the platick Squaſe of *Saturn* and *Jupiter*: What muſt we expect from this their Tripple Oppoſition, *&c.* But, if I miſtake, or fail in theſe my Prognoſticks; perhaps, the all-ſeeing Eye of God hath reſerved the Honour for ſome more deſerving Perſon than I am; therefore blinds my Senſes, or elſe permits me not to ſee, or foretel, what theſe Heavenly Meſſengers are the Fore-runners of.

The Planets Attributes, according to the Doctrine of Hermes, *or the* Hermetick-Philoſophy.

AND now, Courteous Reader, let me tell thee, He ſays nothing in Phyloſophical Matters, that proves nothing; and he proves nothing, that doth not ſo demonſtrate it, that you cannot contradict it. Therefore, I ceaſe to perſwade, and begin to demonſtrate; ceaſe to believe, and begin to know; ceaſe to diſpute, and begin to ſpeculate; for that *Ariſtotellical* maxim, *Diſcipulum oportet credere*, A Learner muſt believe, is as Tyrannical, as Dangerous; therefore, let no Man be compell'd to Swear to his Maſters Words, but let the things themſelves conſtrain the Intellect; nor let a Maſter have any more credit given him, than he can demonſtrate, *&c.* Then let *Urania* be propitious to me, in this great Myſtery; to declare a Work of Truth, and Permanency, concerning the Philoſophical part of the Aſtral Science; alſo the Four Elements.

There

There are Four Elements, and Original Grounds of all Corporal things, (*viz.*) Fire, Earth, Air, and Water, of which all Elementated inferiour Bodies are compounded, not by way of heaping them up together, but by Tranſmutation, and Union; and when they are deſtroyed, they are diſſolved into Elements that is pure; but they are more or leſs mixt, and apt to be changed one into the other; even as Earth becomes Dirty, and being diſſolved, becomes Water; and the ſame being made thick and hard, becomes Earth again; (even ſo amongſt the Cœleſtial Bodies, *Venus* being in Conjunction, Aſpect, or Parallel with *Saturn*, participates of his Nature, and is wholly an Infortune; but being ſeparated, acts by the power of her own Nature: It is an Aphoriſm of *Bethem's*, A Fortune, with an Infortune, ſtrengthens the Infortune, but abates the worth of his own.) Now, Earth being evaporated through heat, paſſeth into Air, and that being kindled, paſſeth into Fire; and this being extinguiſhed, returns back again into Air; but being cooled again after its burning, becomes Earth, or Stone, or Sulphur; and this is manifeſted by Lightning: And it is the Opinion of the beſt Philoſophers, or the more ſubtler ſort of them, That Earth is not changed, but relented and mixed with other Elements which do diſſolve it, and that it returns back into it ſelf again: Now every one of the Elements hath two ſpecial qualities; the former whereof, it retains as proper to it ſelf; in the other, as a mean, it agrees with that which comes next after it; ſo are the Stars by their tracing through the Signs, and touching each others Body, or Aſpects; and that according to their Natures; as we know fire to be hot and dry; the Earth cold and dry; the Water cold and moiſt; the Air hot and moiſt: And thus you ſee, that after this manner, the Elements, according to contrary qualities, are contrary one to the other; as Fire to Water, and Earth to Air. Moreover, the Elements, are upon another Account, oppoſite one to the other; for ſome are heavy, as Earth and Water; and others are light, as Air and Fire; the two firſt being Paſſive, and the latter Active. Beſides, every one of them are diſtinguiſhed after another manner, and have aſſigned to each of them three qualities, *viz.* to the *Fire*, Brightneſs, Thinneſs,

and Motion; but to the Earth, Darkneſs, Thickneſs, and Quietneſs. Now, according to theſe qualities, the Elements of Fire and Earth are contrary; ſo is *Saturn* and *Sol*; but the other Elements borrow their qualities from theſe, ſo that the Air receives two qualities of the Fire, Thinneſs and Motion; and one of the Earth, *viz.* Darkneſs: In like manner, Water receives two qualities of the Earth, as Darkneſs and Thickneſs, and one of the Fire, *viz.* Motion; but Fire is twice more Thinner than Air, thrice more Movable, and four times more Bright: And the Air is twice more Bright, thrice more Thin, and four times more Moveable than Water: Wherefore, Water is twice more Bright, thrice more Thin, and four times more moveable than Earth; therefore, as the Fire is to the Air, ſo is the Air to the Water, and the Water to the Earth: And again, as the Earth is to the Water, ſo is the Water to the Air, and the Air to the Fire. Now, this is the Root and Foundation of all Bodies, Natures, Vertues, and wonderful Works; and he which ſhall know theſe qualities of the Elements, and their intermixions, ſhall eaſily bring to paſs ſuch things that are wonderfull and aſtoniſhing, and ſhall alſo be perfect in Starry Dialect; being capable to read the Language of the Stars, and diſtinctly know their Voices. Now, this is quite out of the Common Aſtrologers way, for it appears as a new Doctrine to them, tho' it's the old and plain; for ask them the Reaſon, why the Sun is Exalted in *Aries*, or the Moon in *Taurus*? and why *Saturn* was not Exalted there, he being the firſt Planet, and *Aries* the firſt Sign? and why *Mercury* ſhould have ſuch a priviledge above all the other Planets, as to have an Exaltation and houſe in one and the ſame ſign? and why the Sun could not have that preheminence, he being the Light and Glory of the World? and why *Jupiter* could have no better place to be Exalted in, than *Cancer*, and *Mars* in *Capricorn*, and ſo of the reſt? *&c.* O ſay they, The Sun is Exalted in *Aries*, becauſe he is the Fountain of Light and Life; and when he comes into *Aries*, he produceth a new life to all Creatures and Vegetables, on this ſide the Equator: But, by their Worſhips leave, they might for all that reaſon have attributed *Libra* for his Exaltation alſo; for when he comes on that ſide the Equator, *viz.* the South ſide, he makes a new Vegetation

tation there likewiſe, and yet they attribute his Fall to that place; ſo that that Argument will not hold water, it carrying no weight with it; for if the new products of Vegetation be from the Suns Exaltion, he muſt by the ſame Argument have two Exaltations; and then his Exaltation here in *Aries* is not Univerſal, but in our Climates. When this fails, then ſay they, The Planets have Dignities in ſuch and ſuch parts of the Heavens; becauſe there are Stars of their own Nature; and ſo by conſequence muſt be the Dignities of thoſe Planets of that nature with themſelves. Now, this is quite contrary to the Doctrine of *Hermes* and *Ptolomy*, whom theſe Gentlemen boaſt of as their Leaders; when in truth they underſtand nothing of their Sayings, but cleave to the Cuſtoms of the World, and forſake Truth: Which ſaid Learned Authors in their Attributes, did not go about to Teach only the Art of Judicial Aſtrology; but (in them, although darkly) the very Secrets of Philoſophy, in the three Worlds; namely, in the Cœleſtial, Animal, and Vegetable Kingdoms; to which we might add the Mineral Kingdom alſo; and how in each, the Great God JEHOVAH hath ſet forth His Divine Works of Creation, Production, and Multiplication: For there is no part in theſe Three Kingdoms, but the Great God (who was the Creator of all Things) hath declared Himſelf therein; nay, in the very Inſects, Reptiles, and the ſmalleſt of Individuals! Therefore the true Knowledge of theſe Things conſiſts in the true underſtanding of the Cœleſtial World; which when *Hermes* and *Ptolomy* had underſtood, they found and knew, That *Sol* was no ways to be Exalted but by *Mars*; and that it muſt be done likewiſe in his Fiery Cell; and that pale-Fac'd *Luna*, by entering into a Friendly Conjunction with Amorous and Sanguine *Venus*, and by Lodging in her Bed, near *Sol*'s Chamber, became equal to *Sol* himſelf; and that *Caput Draconis* with *Mercury*, remaining in the Airy Region, did produce a Fountain for *Jupiter* to waſh off his Defilements, and become clean, to keep Court with Royal *Sol* in the *Lyon*; and that *Mercury* duplicate in *Virgo*, in his Houſe and Exaltation, hath power to overcome all the reſt of the Planets; that being the Helleſpont, that even *Sol* himſelf,

and all the reſt of the Planets, muſt paſs through, before they can enjoy their Princely Thrones. And Thou, whoſoever thou art, that canſt have admittance to this Cœleſtial Virgin, Court her without delay, and ſhe will unfold to thee Great Myſteries! For ſhe is a Virgin, yet old; ſhe was Born before her Mother, and brought forth her own Father; ſhe holdeth in her Hands the Cœleſtial Scales, where *Saturn* is made King, by the permiſſion of Blood-ſtirring *Venus*; who afterwards brings in *Mars* to the like Honour with himſelf. That is, when *Mars* is become a Servant to *Saturn*, and has likewiſe entered into an Everlaſting Friendſhip with him, that they may Live and Die together. Alſo, *Venus* ſhall have a Crown of pure Gold ſet upon her Head, when ſhe will take good Counſel of Grave *Jupiter*, and hearken to his Precepts: Then ſhall the Cœleſtial *Ram* Fight with the Cœleſtial *Bull*, until they both die with the Effuſion of their Blood, which is a Twin: This by the Divine Power is Circulated, 'till it becomes an Ocean, in which the Lyon doth Swim, and the Virgin doth Bathe her ſelf: Here Equity, or the Ballance, are the Stairs to deſcend into this Fountain; where the *Scorpion* is waſhed from his Poyſon by the *Archer*, and the raging He-Goat's Horns are broken; this is the Conduit from whence the *Tankard-Bearer* gets his Water to Boyl his Fiſhes in, by the Firſt Power which *Sol* is Exalted, (*viz.*) in *Aries*. I have given this Inigmatical Diſcourſe, which I know will be Carpt at; but let ſuch know, it's paſt their Underſtanding! Therefore have I done it, to ſhew how lame and deficient their Judgments are in the Aſtral Science; yet impudently pretend to underſtand thoſe dark Myſteries, and at the ſame time cannot ſee through the Light of Nature; but, *Gypſie*-like, Tongue-Pad Ignorant and Credulous People out of their Moneys, *&c.* It may be, ſome will expect I ſhould here, in plain Words, unfold all this Myſtery; but let ſuch know, as from Nights Womb the Glorious Day breaks forth, and ſeems to kindle from the ſetting Stars; ſo are all things kept within the bounds and meaſure of Order: And thus I leave it as a Whet to the Ingenious, that they may Redeem their loſt time, as a Meteor wades through the Abyſs of Light.

The

The Judgment of the Sybils, *in Confirmation of this Book.*

At the Concluſion of my Book, I think it not amiſs to Inſtance the Famous Sybils; *who are not only in great eſteem for Poeteſſes, but Propheteſſes: Therefore, I think it will be convenient (in this place) to give a brief Account of them, as it has been handed down by paſt Ages to the preſent, and Tranſlated,* &c.

Iſidorus ſaith, The Word *Sybil* is a Name of Place and Office, derived of *Syos*, which ſignifies a *Deity*, and *Beele*: But for the Number of theſe *Sybils*, the Ancient Writers differ; For *Ælianus* will have but Four, (*viz.*) *Ærithræa*, *Samia*, *Egyptica*, and *Sardinia*. Now *Aretina* agrees with *Iſidorus* in the Etymology of the Word, but he numbers Ten, and aſcribes them theſe following Names and Places; (*viz.*) *Perſia*, *Lybia*, *Delphica*, as Born at *Delphos*, *Omeria* of *Italy*, *Erithræa* of *Babylon*, *Samia*, *Cuma*, *Helleſpontica*, *Phrygia*, and *Alburnea*. *Cuma* was ſhe that brought Books to *Tarquinius Priſcus*, which ſpake of the Roman Succeſſion: And how ſtrangly ſoever theſe were Inſpired, they fore-told wonderful Truths; and, as the Ancients affirm, expos'd their Prophecies in Verſe: But, for Brevities ſake, I ſhall only mention thoſe that were fulfill'd in the Conception and Birth of the Bleſſed Meſſias, *&c.*

1. *Sybilia Perſica*, Born in *Perſia*, and held more Ancient than the reſt; who having expreſs'd the moſt material things, relating to the ſeveral Ages of the World, 'till the Year of our Bleſſed Saviours Incarnation, thus Speaks:

In which Year, of a Virgin ſhall be Born
The Prince of Peace, Crown'd with a Wreath of Thorn:
Him, the Seventh Age ſhall follow and extend
'Till the Worlds Frame diſſolve, and Time ſee end.

2. *Sybilia Libia*, by ſome call'd *Phæmoroe*, was held to be the Daughter of *Apollo*, Sir-nam'd *Prima*; and is Imputed by ſome, the firſt Inventer of Heroick Verſe; and of our Bleſſed Saviour thus held to Prophecy:

A King, a Prieſt, a Prophet; all theſe Three
Shall meet in one Sacred Divinity;
Shall be to Fleſh Eſpous'd; Oh! Who can ſcan
This Myſtery? Uniting God with Man.
When this rare Birth into the World ſhall come,
He, the great God of Oracles ſtrikes Dumb.

Nor may it be amiſs to ſet down how exactly the two laſt Lines were fulfill'd; for the very Day wherein our Bleſſed Saviour was Born, one asked a Reſponſe of the *Oracle*, and had this Anſwer:

Me Puerus Hæbreus, Superum Rex linquere Tecta
Hæc Jubet, & Cæcas Noctis remeare ſub umbras;
Ergo, ſilus Aris, tu nunc diſcendito Noſtris.

And may be Engliſh'd thus:

A Hebrew Child, King of the Heavens High,
To leave theſe Altars has commanded me
To Nights dark Shadows, and to final Woe;
Thou therefore ſilent from our Altars go.

And ſince that time it is obſerv'd, they remained Mute.

3. *Sy-*

3. *Sybilia Delphica*, was by ſome call'd *Daphne*, and ſaid to be Daughter to *Tyreſias*; She having fore-told the Wars of *Troy*, proceeds to ſpeak thus of our Bleſſed Saviour:

An Angel ſhall deſcend, and ſay; Thou Bleſſed Mary, *Hail!*
Thou ſhalt Conceive, bring Forth, yet be a Virgin without fail:
Three Gifts the Chaldeans *to thy Son, ſhall tender with much Piety,*
Myrrhe to a Man, Gold to a King, and Incenſe to a Deity.

4. *Sybilia Cumæa*, alſo call'd *Cimmonia*, is held to have been one of the Prieſteſſes to *Apollo*, Born in *Cuma*, a City of *Ætolia*, and ſpeaks thus, in Relation to our Bleſſed Saviour:

The Ancient of Days, ſhall then ſubmit to Time;
The Maker yield himſelf to new Creation;
The Deity and God-head moſt ſublime,
Take Shape of Man, to ranſom every Nation.
Die to make others Live, and every Crime
Committed from the round Worlds firſt Foundation,
Take on Himſelf, as low as Hell deſcending,
To win Man, Heaven upon His Grace depending.

5. *Sybilia Samia*, otherwiſe called *Europhile*, took the Name of *Sama*, from the Iſle of *Samos*, the place of her Birth: Her Predictions were theſe:

The World ſhall to ſix Thouſand Years expire;
By Water once, but then deſtroy'd by Fire.
The firſt Two Thouſand void; the next the Law;
The laſt Two under the Meſſias *Awe.*
And as Repoſe by Sabbath *is expreſt,*
Sun, Moon, and Stars, all Things ſhall then have Reſt.

6. *Sybilia Cumana*, by ſome called *Amalthæa*, having Propheſied of the great Revolutions and Succeſſions of the Monarchies of the World,

World, ſpeaking of the Glories of *Rome*, ſhe comes to her Predictions of our Bleſſed Saviour:

Great Rome *ſhall then look high;*
Whoſe proud Towers. from their Hills ſhall brave the Skie,
And over-look the World; In theſe bleſt Days
Shall come a King of Kings; and He ſhall raiſe
A New Plantation, and though greater far
In Majeſty and Power; yet in that Day,
So meek and humble, he ſhall daign to Pay
Tribute to Cæſar; *yet thence happy he,*
Who ſhall his Servant, or his Subject be.

7. *Sybilia Helleſpontica*, was otherwiſe called *Marrinenſis*; and, as ſome affirm, derived her ſelf from *Troy*; Her Predictions are theſe:

When Atlas *Shoulders ſhall ſupport a Star,*
Whoſe ponderous Weight he never felt before;
The Splendor of it ſhall direct from far,
Kings, and the Wiſeſt Men, a New Light to Adore.
Peace in thoſe Days ſhall Flouriſh, and ſtern War
Be Baniſh'd Earth, Man-kind to reſtore.
Then ſhall the Eaſtern Monarchs *preſents bring,*
To One, a Prieſt, a Prophet, and a King.

8. *Sybilia Phrygia*, as moſt are of Opinion, was no other than *Caſſandra*, Daughter to *Pryam*, King of *Troy*, and *Hecuba* his Queen: She Fore-told the Deſtruction of *Troy*, but was never Credited; but Speaking nothing of our Bleſſed Saviour, I ſhall paſs by her Predictions, though they exactly came to paſs.

9. *Sybilia Tyburnia*, ſo call'd of the River *Tyber*, was otherwiſe called *Alburnia*, or *Albania*, from the City *Alba*, the place of her Birth: It is reported of her, That the *Romans* going about to Deifie *Auguſtus Cæſar*, demanded her Advice; who after Three Days Faſting

ing before the Altar, where the Emperor was preſent; after many Myſterious Words miraculouſly ſpoke, concerning our Bleſſed Saviour, upon a ſuddain the Heavens ſeemed to open, and *Cæſar* ſaw a Beautiful Virgin ſtanding before the Altar, holding an Infant in her Arms; whereat affrighted, he Fell on his Face, and heard a Voice, ſaying, *This is the Altar of the Son of God.* In which place was Built a Temple afterwards, and Dedicated to the *Virgin Mary*; and it was call'd, The *Altar of Heaven.* This *Polichronicon* aſſerts, and quotes St. *Auguſtine* for his Author, *Lib.* 8. *Cap.* 24. Her Prediditions of our Saviour was theſe; (after ſhe had recited divers Wonders of the World, which I willingly omit.)

What at theſe Trifles ſtands the World amaz'd?
And hath on them with Admiration gaz'd!
Then wonder, when the Troubled to apeaſe,
He ſhall deſcend, who made Them, that made Theſe!

10. *Sybilia Europica*, was ſo call'd, for that her particular Region, or place of Birth was never known; nor is ſhe accounted amongſt the Ten, though Inſerted here. Her Predictions were theſe:

When the Great King of all the World ſhall have
No place on Earth, by which He can be known;
When He that comes, all Mortal Men to ſave,
Shall find his own Life by the World o'rethrown:
When the moſt Juſt, Injuſtice ſhall deprive;
And the Great Judge, be Judged by his own:
Death when to Death, a Death by Death hath given;
Then ſhall be op't the long-ſhut Gates of Heaven.

11. *Sybilia Ægypta*, was likewiſe added to the Ten: ſhe Propheſied on the Number Three; and having reckoned many things exiſtent in that Nature, thus proceeds:

But which of us, obſerved the Sacred Trine,
Three Perſons in one God-head, ſole Divine?

That individual Eſſence, who dares ſcan,
Which is, ſhall be, and e're the World began,
Was in Eternity, when of theſe Three
One of that moſt Inſcrutable Trinity.
The Second Perſon, Wiſdom, ſhall Entomb
All Majeſties, within a Virgins Womb,
True Man, true God, ſhall to that beſt Trine link;
True Light ſhall ſhine, and falſe Stars be extinct.

12. *Sybilia Ærithræa*, was born in *Babylon*, and was Daughter to *Beroſius*, the Famous Aſtrologer; ſhe Propheſied of the *Greeks*, that came to the Siege of *Troy*; defined the Places whence they came, and how long the Siege would laſt; mentioning in her Book *Homer*, and how that he ſhould Write of thoſe Wars, partially, according to his Affection: And in this manner ſhe Propheſied, of our bleſſed Saviour:

The Time, by the great Oracle aſſign'd,
When God himſelf, in pity to Mankind,
Shall from the Heav'n deſcend, and be incarnate,
Entering the World a Lamb imaculate;
And of himſelf, in Wiſdom thinks ſo meet,
Walks on the Earth, with Three and Thirty Feet,
And with Six Fingers; all his Subjects then,
Though a King Mighty, ſhall be Fiſher-Men;
In number Twelve: With theſe, Wars ſhall be try'd,
Againſt the Devil, the World, the Fleſh, and Pride.
Humility ſhall quell; the ſharpeſt Sword,
With which they fight, ſhall be the Sacred Word;
Eſtabliſh'd upon Earth, which Foundation
Once laid, ſhall be divulg'd to every Nation.

By the Words, *Feet*, and *Fingers*, are to be underſtood Years and Months.

And thus I conclude the *Propheſies* and *Perdictions* of *Sybils*: Which,

Which, if truly theirs; and by their being delivered down through ſo many hands, have been neither added to nor diminiſhed; it remains doubtful, whether it was in the power of any infernal Spirit to divulge ſuch Sacred Truths, ſo long before they came to paſs: Or, if it was, by this we may ſee, that the Devils themſelves, were conſtrain'd to fore-tell, what they fore-ſaw would be the Ruin and Deſtruction of their Kingdom of Darkneſs: But I rather think it was by Divine Inſpiration, becauſe the Devil was a Lyar from the Beginning, therefore not able to tell the Truth; that being only the Office of the Cœleſtial Angels, who are the Meſſengers of God, appointed to reveal his Will and Pleaſure, ſo ſoon as it is delivered unto them; for they themſelves know nothing of future Events, until they have received it from the great Creator.

Scutica Gadburiana:

OR, A

Whip for Gadbury.

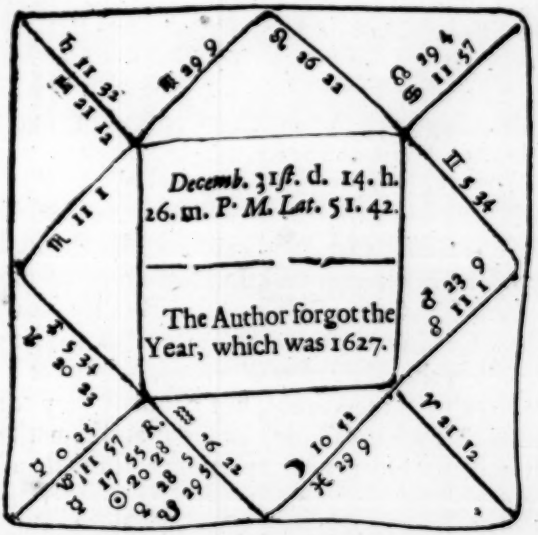
READER, Knowing that this ſmall Tract may flie through moſt Parts of Chriſtendom; I have therefore thought it convenient, to ſhew you ſome Reaſons of me thus differing with that Neroean, Gadbury; *that the World (hereafter) may count me blameleſs, and find him guilty of the fault.*

The ground (or foundation) of the Quarrel is this: In the Preface of his 88's *Almanack* (as I take it) without Conſideration or Demonſtration, he had the Impudence to write againſt Me and my Aſſociate, Authors of the *Marrow of Aſtrology*; calling us a couple of *Aſtrologers*; and at the ſame time ſaid, he believed the Art was ſcarcely got *Cutis* deep, which was a groſs Affront to Men of Senſe: But that's not all; for ſince Mr. *Partridge* and my abſence out of *London*, he wrote a little Book, called a *Reply*, in

which pag. 25. he calls us a *Ternary of Knaves* and *Impoſters* (viz.) Mr. *Partridge*, *John Holwell*, and my Self; *And herein the Libeller* (ſaith he, meaning Mr. *Partridge*) *Echo's to a couple of Engliſh Miſcreants*, (which word, in Engliſh, ſignifies *Infidels*, *Atheiſts*, or *Godleſs Fellowe*, thoſe that believe not in *God*) *calling themſelves Aſtrologers alſo*; *who have printed nearly the like treaſonable Stuff, ſome years ſince, under pretence of Predictions*, Vid. *Holwels Cataſtrophe Mundi*, page 61. and *Kirby's Aſtrological Prophet*, p. 29. And in other places of his Works, he calls us a *brace of Almanack-men*; *thoſe common Plunderers of Ephemerides*; ſays he, *Where are they now?* And abundance of worſe Stuff, not to be bore with, eſpecially by me. Thus far this Sodomite, *Ahab's* falſe Prophet, after a ſcurrilous manner, hath inſolently abuſed us, and, Crochadile like, ſpew'd out his Poyſon againſt us, who never wrong'd him by Thought, Word, or Deed: But who can expect any thing better from ſuch a Fellow, who hath been of all Religions, and never ſtuck to any? I ſuppoſe, he thought we had finally abſconded, or at leaſt waies durſt never more appear in Sight: But why need I to trouble my ſelf about it? Did he not write againſt Mr. *Lilly*, in the worſt of Language, after he had gave him the benefit of his Study for ſeveral years, beſides the Imploying of him to make his Cloaths for ſome time? Yet for all this kindneſs, he could not forbear Ingratitude: And who can expect any other from a *Scorpioniſt*, and *Mars* in *Taurus*, as this Gentleman himſelf hath very ingeniouſly inſerted, in his *Doctrine of Nativities*, page 77 and 78? Where he writes of the Inclinations and Conditions of the Native, by the Planets in their own Houſes; and in the Houſes of each other, as they are Lords of a Nativity: 'But if *Mars*, ſays he, ſhall 'be in *Taurus* or *Libra*, it ſhews the Native to be Luxurious, a 'a Fornicator, a Sodomite, and wickedly given to all abominable 'and filthy Actions; a Deluder of Women, and ſhall be deluded 'and deceived by them; ſhall Betroth ſome, under an Evil pre-'tence; and by being ſo addicted, ſhall bring unto himſelf great 'Damage and Detriment: Thus inſerted by his own Hand, from *Guido Bonatus*. But from *Alboaly*, thus; 'If *Mars* be found in *Tau-*

'*rus*,

'rus, as he is here in Mr. *Gadbu*---- Nativity, (as he himſelf hath 'Calculated,) he ſignifieth a Traytor, given to Falſhood, evil-'minded; a *Boaſter* and Fornicator. And thus you ſee, how this Spark hath ſpoke of himſelf at unawares; and here is his Nativity from his own Calculation, in the ſaid Book, page 254. which I leave to all Judicious Men, to Judge both of his Manners, Inclinations, and Diſpoſitions:



But for their better Satisfaction, I ſhall diſplay him in his proper Colours, in this following Matter.

And thus to my moſt endeared and loving Countrey-men (but more eſpecially, to the Sons of *Urania*, which are Students in the Siderial Sciences) do I preſent this ſmall piece, wherein are ſome Reflections on a Prick-louſe Aſtrologian, (*alias*, *John Gadbury*, the *Scorpioniſt*) who, upon a certain time (in his *Annual Ephemeris*) had the brazening Impudence to write (in his Preface) againſt the Authors of the *Marrow of Aſtrology*; ſaying, He believed the Art was ſcarcely got *Cutis* deep, (as I ſaid before) when I am apt to believe,

at

at the ſame time, the Man was either Lunatick, in ſome ſtrange Delireum, or at leaſtwiſe Planet ſtruck; as the Impartial Reader (I doubt not) will certainly imagin, when he hath well examined this ſmall Meſſenger, and weighed every Word in that moſt equal and juſt ballance of Reaſon, *&c.*

And now to undeceive the Genius and Laborious Aſtral Students, (eſpecially, thoſe that are Genethliacally given) the *major* part of the *Marrow of Aſtrology* was Tranſlated from that learned Monk, *Placidus*, *De titis Primum mobile*, Printed at *Patavia*, in *Italy*; it being the very Method of the Prince of Phyloſophers, *viz.* the great and learned *Ptolomy*; to whom (as it is Recorded in Doctor *Dee's* Action of Spirits, Page 153.) an Angel appeared, and opened unto him the unknown Parts of the Earth; but ſome he was commanded to keep Secret, which was thoſe under the North Pole; the Book being now in Print; the Original of which was found in Sir *Thomas Cotton's* Library, at *Weſtminſter*, and cauſed to be Printed by Doctor *Canſabone*; in which Book you will find ſomething of moment, concerning the Year 88. ſuch as is worth the Readers ſearching after; the which, I here forbear to inſert; but refer thee to the Book, *&c.*

And, as touching the *Marrow of Aſtrology*, you have in it the only method of Directions in the World, but handled very conciſely; and is Exemplified with Twenty ſundry eminent and remarkable Nativities, and other uſeful Operations, pertinent for ſuch a Work; the like every Vulgar *Aſtrologer* hath not had the happineſs to meet with: It is alſo furniſhed with excellent Tables of Twi-Light, Semi-diurnal, and Semi-nocturnal Arches, and Mundane Aſpects; and, I dare aver, is more Infallible than *John Gadbury's* wearing the Croſs, or eating the Wafer; who (*Eſau*-like) ſold his Birth-right for a Meſs of Pottage, as is viſibly ſeen by this his Time-obſerving Method of Writing: For, inſtead of laying down the true Rules of Art, he hath Glaz'd it over all along with a little ſorry Rhetorick, on purpoſe to amuſe and perſwade the Ignorant and Credulous! And thus the Devil prompt on this Slave, this Gypſie, this Fortune-Teller, with undigeſted Notions, filling his Heart as full of Pride, as his Brain of Chimæra's (not regarding, but) caſting the true Rules of Art at his Feet;

Feet; not conſidering, that all things depends on Time and Motion, as is well defin'd by *Placidus*; alſo, by my moſt Reſpective Friends, Mr. *Partridge*, Mr. *Biſhop*, and my Self, whoſe Method we all uſe: But this Idiot, this walking Shred, this vaunting, upright Needle of a Taylor, hath followed the uncertain Steps of *Argol* and *Regiomontanus*; the beſt of which (nor none of their Followers) never underſtood the Rudiments of Art in all their Days: (And this I can prove, let whoſe will undertake to vindicate them;) but have, with their baſe Abſurdities, Infatuated the Genius of thoſe, which would have been good Proficients in ſo noble a Science; as this Scorpioniſt, and his Aſſociates (*Rome*'s Dark Lying Elders) would have done us, concerning the Prince of *Wales*, and their Papiſtical Doctrine, (perſwading us to bear more than the Aſſes Burden;) had not the Firſt Mover, by His never-failing Motion and Providence, Delivered us in due time, By the Coming-in of a Thrice Happy Prince of *Orange*, now King of *England*; who ought to have a Never-dying Name Charactered in Letters of Gold, throughout all the Churches of *Great Britain*, &c.

I once remember, I read a little Piece, Intituled, A juſt Reward for unreaſonable Service, by *Bentivolio Phyto-Hufflaſh*; it being upon that *Gadburian*, Stigmatiz'd, Falſe, Deceitful, Treacherous Sign, *Scorpio*, and done by a Learned Pen; the which, I don't doubt, but he the ſaid *Jack Gadbury* hath oftentimes peruſed over, and that with a bluſhing Countenance, it wholly reflecting on the Horoſcope of his Nativity, *viz. Scorpio*; the which one might have thought, would have check'd his Inſolent Viperous Pen, for ever more ſcrawling Words of Envy or Impiety! But Impudence is like true Malice, it knoweth no bounds; and ſuch are ſignified by *Nero*'s Conſtellation, *Scorpio*; under the Influence of which, is *Brick-Court Gadbury*, the Limb-Trimmer; whom Future Ages will be bound to Curſe, as *Peterborough* did the Prieſts; who had no ſooner choſe his Religion, but he was conſtrain'd to begin again; and, as far as I know, may, 'till the Day of his Diſſolution. But, to return to my preſent Task in Hand, I dare adventure to give any Man an Hundred Guineas, that hath ſeriouſly Traced over *Gadbury*'s *Collection of Genitures*, and can

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produce me one True Arch of Direction in the whole Work, done according to the Rules of Art: And for his Doctrine of Nativities, it is vain and insipid, the Tables being excepted, the Calculation of which is none of his; and for his erroneous 20 Years *Ephemerides*, it wholly belongs to *Merrifield*, whom he calls his *Quondam Pupil*; whom scarcely any Artist, living in *London*, will own him worthy his Society; yet, I think, as good an Astrologian, as Mr. *Gadbury* the Taylor, though not so well known to the World as he is, especially amongst the Papal Crew; whose Hellish Inventions, Plots and Contrivances, makes even *Lucifer* himself stand amaz'd. Let both Wise and Ignorant People, but once look back, and re-count their mis-spent time which they have lost, in Addressing themselves to this Fine, Canting, Tongue-Pad Gypsie; and what false Reports, and little Satisfaction, they have received from him; and it will (even) make them sit down, and Weep with *Heraclitus* the Philosopher: For, as *Aristotle*'s Writings have much Learning and Ingenuity in them, so have his as much Obscurity and Falsity; which hath given occasion to many to enquire after, and suppose they see those Things which are no where in being! Then, What Man can think well of such a Fellow as this? That had a Commission to Dissemble; a Patent Hypocrite, that took Pay to Forge Lies by Law, and lives by the Sins of the People: For, how many Nativities hath he pretended to Calculate, and promised the Natives an Assurance of their Lives to 50, 60, 70, or 80 Years of Age; yet have they Died in their Minorities? And all this was for want of Studying God and Nature, and following the true Rules of Art; the which is laid down in *Placidus*, also in the *Marrow of Astrology*; being the same that Mr. *Partridge* did once offer to Demonstrate to the World: But this Idolater cry'd out, he was mad: And why do you think that was? Only, because he understood it not, neither was he capable of answering his Queries; but, like a Bell without a Clapper, gave no Sound: Besides, if you peruse over his 89's *Almanack*, you will find Inserted there abundance of horrid Stuff, and what is worse, Impudence, enough almost to raise the Bodies of *Ptolomy*, *Michael Nostrodamus*, and *Placidus*, out of their Graves,

Graves, that they might joyn their Wits with *Hudibras* to bring the Stars to their Directions: For no Mortal Living can bring Directions, Conjunctions, Aſpects, Parallels, Tranſits, Eclipſes, or Comets, to ſignifie or portend any ſuch things in Mundane Affairs, as he hath there Predicted in his ſaid *Ephemeris*; (but Parrat-like, talks of the Stars by Rote, yet knows not the Voice nor Language thereof) only ſpeaks by Lot or Chance, or as he would have it; like Men at Gaming, every one that Plays would win, *&c.*

And now *Gadbury!* If thou art in thy right Senſes, Read and Conſider well your 89's *Almanack*, and more eſpecially your *January*'s and *February*'s Poems; the which I here Inſert, *&c.*

Gadbury, In *January*, 89.

All Hail my Maſters! Eighty Eight *is gon,*
That Year of Wonders which the World ſo fear'd;
Yet hath produc'd for us to Anchor on,
A Prince of Wales, *the Subject of each Bard!*
And that thou now art mine; Sweet Babe forgive!
I'll Sing thy Praiſes, and thy Vaſſal Live.

Kirby, 90.

Begon thou Lying, Fond, Ambitious Brat,
Young Pirkin's *Slave; and, his blind Prophet too:*
The Counſels Rod can reach thee, (think on that)
And all, the bloody Papiſts plotting Crew.

Gadbury, in *February*, 89.

Angels and Stars, adorned this Royal Birth,
As if the Prince of Peace, breath'd Peace on Earth:
May it to Warlike Britain, *prove as he*
Did to the World (its Saviour to be)
Gladding the drooping Souls, of Loyal Men,
And Madmen, to their Wits, return again.

But I think (and am apt to believe that you will never return to yours, but inſtead of being *Compoſ-mentis* (as you ſay by *Titus Oates*) in *July*'s Obſervations, you will grow down right Mad; for, I dare ſay, you are as near it now, as eager Death is to a Malefactor, at the place of Execution, after the Cart is drawn away.

Then *Kirby*.

All hail my Masters, the Year of Ninety's come.
And Mars *in* Taurus, *Warlike Canons thunder;*
Then, hence you fearing, bald Pates, Priests of Rome,
For we your Rebel Teagues, *resolve to plunder*, &c.

And for the Vindication of the *Astral Science*, according to *Placidus*, which I now profess; I shall prove by several Examples, that all *Gadbury's* Rules in the *Genethliacal part of Astrology* (which he hath taken from *Argol* and *Regiomontanus*) are false and absurd, therefore I wholly explaud them; as instance, a certain Nativity, out of his great *Delilah*, *viz.* his Collection of *Genitures*, seriously perus'd and corrected, which take as followeth,

Collectio Geniturarum, pag. 30.

158. 55.

248. 55.

Lattitude Plan.
♄ 1 43 S.
♆ 1 44 N.
♂ 0 04 S.
☿ 1 10
♀ 1 43 } N.
☽ 2 51 }

Dec.
♄ 7 47
♆ ☌ 0 08
♂ 16 42
☉ 17 56
☿ 22 02
♀ 12 40
☽ 16 12

This Native died a violent Death (saith *Gadbury*) at Twenty Four Years of Age; but, say I, at Twenty Four Years, Six Months, odd Days; the Reasons (according to *Argol*) for a violent Death in

in this Prince's Nativity, as he affirms. are theſe. *Mars cum Sole, in Signo Humano, cum Teſtimonia Mercurij, domini Octavæ Occidentalis; Luna, in Oppoſitio Solis, Martis, & Mercurij.* (he might as well, ſaith *Gadbury*, have noted their caſting a *Square* to the Aſcendant alſo, chiefly the *Moon* and *Mercury*, &c. But, I ſay, *Gadbury* (if he had underſtood it) might have added the *Moons* Parallel Declination to *Mars*, Lord of the 12*th.* being far more prevalent. For, *Ptolomy* ſaith, *Mars* evilly beholding the *Sun*, or *Moon*, in any Nativity from Humane Signs, denotes Death to the Native, by inteſtine Broyls, or Civil Commotions; or, that he ſhall be ſlain by the Hands of his Enemies; herein, *Gadbury* was in the Right, but at unawares, becauſe, he did not apprehend *Ptolomy*, neither had the Sence to conſider that the *Moon* was giver of Life, as here ſhe is, but like an empty skull'd Coxcombe, has laid her aſide, as uſeleſs. Moreover, according to his *Argolian* Method, he produces no Direction of Hers to kill, but ignorantly directs the Aſcendant to the *Quartile* of *Saturn* to ſignifie Death, which Direction, according to the true *Rules of Art*, came up in the 7*th.* Year of his Age; The Work is thus,

	D.	M.
Oblique Aſc. Saturn, under the Pole of Birth, is	352	39
Saturns, Seminocturnal Arch. 6 Hours, 29 Min. or	97	15
Which Subtracted, leaves	255	24
From which, I Subtract the		
Ob. Aſcen. of the *Horoſcope*, viz.	248	55
And the Remainder, is the Ark of Direction	006	29
Which is to be equated.		

Now, as I ſaid before in this Nativity, the *Moon* is giver of Life, and by her coming to the Parallel Declination of *Saturn*, from the 4*th.* Houſe, was the Cauſe of his Death, by Her Direction ſhe comes near the 21 Degree of *Virgo*, where ſhe hath 4 d. 21 m. North Latitude; and there ſhe meets with the Paralel Declination of *Saturn*, which is 7 d. 47 m.

The Work take as followeth,

The *Moon's* Declination is 16 d. 12 m. to which, in the Zodiack, answers 15 d. 40 m. of *Leo*, whose *Semidiurnal Arch* (She being above the Earth) is 104 d. 15 m. the third part whereof being 34 d. 45 m. and is the space of one House.

Now, the Pole of the *9th.* is near 16 deg. The *Moon's* R. A. 147. d. 29. m. the difference between that, and the M. C. is 11 deg. 26.

Now to find the *Moon's* Pole of Position, I do thus,

If 34 d. 45 (being the space of one House
Give 16 deg. the Pole of the *9th.* House.
What shall 11 26 the differ. betwixt the R. A. of the M. C. and the *Moon* R. A. give.

Which by the Rule of proportion, I find to be 5 d. 16 m. the 16 m. I reject, and take only the 5 deg. which is the *Moon's* Pole.

Now, because the *Moon* is in the descending part of Heaven, I take her opposite place under the Pole of 5 deg. and therein her oblique Ascension with contrary Latt. which is 328 d. 56 m. Now the Oblique Ascension of 21 d. of *Pisces*, with 4 d. 21 m. South Lat. is 354 d. 9 m. from which I Subtract the oblique Ascension of the *Moon's* opposite place, and it leaves the Ark of Direction, 25 deg. 13 m. which being equated, points out the true time of Death.

Dear *John*, had I roome, I would have inserted *Carolus Gustavvs*, the King of *Sweeden's* Nativity, Born *Nov.* the *7th.* 14 hours 28 min. P. M. Lat. 59. d. in your own *Coll. Gen.* pag. 35. Who, as you say, the more politickly to bring his Designs about, Bribes a Quack in Astrology (as well hit *Jack*, as if thou hadst struck an Arrow through thy own Liver), with a Golden Chain, to predict him Victory and Success over his Enemies, from the Stars; which cursed Bribe, received by a Greedy, Hellish, Hypocritical Canter, (and no Astrologer) had no more Success than thy flattering Predictions for the Late King *James*, and your God-like Prince of *Wales* in the Year, 88.

Farther, you mention that the *Sybils* and Mother *Shipton* were conjur'd out of their Graves to assist the *Swedish* King, and that he was promised to be made greater than *Charles the Great*, for the sake of

his

his Golden Chain; and that he was ordain'd to kick, and cuff, the Hogens of *Holland*, and make *William* of *Brandenburgh* repent in Sackcloth and Aſhes, and that he ſhould beat the *Dane* out of his Country, and write himſelf *Rex Daniæ*; even ſo *Jack* didſt thou pretend to raiſe the Devil and the Pope, to aſſiſt your Old deluded Maſter, the Late King *James*, againſt our great Deliverer the P. of *Orange*; 'Tis a Thouſand pities that two ſuch ſycophanting pretended Aſtrologians had not liv'd both in one time, that to ſave the World 3 *d.* (which was more than their Bodies were worth) they might have been hang'd together in one ſtring.

Have a Care *Jack*, and take this for a Precaution; for thy Stars preſage thee to have more to do with the Air than the Earth, and that in a little time too; but what ſhall we ſay, if a Man muſt be exalted above his Brethren, who can help it.

The Direction (thou ſayſt) that brought this King to the Crown was the M. C. to the Body of *Jupiter*, in the 23*d.* Year of his Age, and that which kill'd him was the 10*th.* Houſe, to the Conjunction of *Saturn*; but how that could be, and the *Moon* giver of Life, I know not, nor thee neither; but to ſatisfie thee, in a little time, I will give you poſitive Directions for theſe, and correct all your *Collection of Genitures*, and ſhew wherein you err; In the mean while, I muſt a little extol my very good Friend Mr. *Henry Coley*, that Ingenious Matthematitian, who hath been a Laborious Student in the Sideral Sciences this many years, and hath given great Light to the Sons of Art, in his *Clavis Aſtrologia*, and other his Works, in demonſtrating the ſubſtantial Rules of Trigonometry, ſo plain and facile, as he hath done, laying open the 28 Caſes of Spherical Triangles, ſo candidly, that the meaneſt of *Urania*'s Darlings may eaſily learn to perform, and become a profound Artificer in Cæleſtial Serveying, and ſo I ceaſe, as to that.

And now Doctor *Jack*, I think it neceſſary in this place to ſhew the Fallacy of the Papiſts pretended Tranſubſtantiation, the which hope will be very ſatisfactory to all true Chriſtians, and be never the worſe excepted of, tho it comes from a Lay-Man; for Truth is Truth, and a Horſe is a Horſe (if I may ſo call it) No Ignorant Man's envy do I Care for, I have hitherto lived, and ſhall ſtill, ſo

long

long as the Divine Providence is over me: And now to the Purpose.

To what end doth Man think, that God gave to all Creatures Five Senses, *viz.* Seeing, Hearing, Feeling, Smelling and Tasting; and more especially to him that calls himself Rational, *viz.* Man; but that it was to undeceive him, that he might discern a Distinction, between Animals, Vegetables, and Minerals, also, the Elements; for by the Sight, we know one Animal, Vegetable, and Mineral, from another, *viz.* a Man from a Horse, a Dog from a Bear, a Snake from a Tode, Gold from Silver, Copper from Iron, and Tin from Lead; an Oak from an Alder, Ash from Elm, and Beech from Firr; Sage from Rosemary, Time from Parsley, and Onions from Nettles; and lastly, Light from Dark; by feeling, we know Flesh from Bone, Fire from Water, one being Hot and Active, the other being Cold, Moist and Passive; also, we discern Earth from Air, one being Dry, Ponderous and Passive, and the other being Hot, Moist, Vivifying and Active, by Hearing, we discern the difference of Sounds and Voices; by the Organs of Smelling, we know the difference of Scents; and by Tasting, we know Sweet from Bitter, and Sower from both; Bread from Flesh; Wine from Water, and Blood from all, *&c.* Then, what Man is that dare presume to say, that a Wafer dipt in Wine, is the Body and Blood of Christ, true God and true Man, since the Senses themselves cannot be deceived, besides, Miracles are ceased, and he that can do this doth a Miracle, because it is above Nature: Shall the Sands seem to invite the Mountains? Or can the small Rivers entertain the unknown depths of the Sea? No; And why? Because it is impossible for the *Minor* to comprehend the *Major*: Therefore, let not Mortal Man think to do that which properly belongs to none, but the great Creator of all things; for, as all things were created and made by the Word of God, so shall the whole frame of Nature be changed, (or Transubstantiated (by the same God, and not by Man, who is Subject to Change and Chances himself: Not that I, or any Rational Man, under the Cœlestial Canopy, can deny, but that our blessed *Messias*, did (at the Institution of his last Supper) give his own Body and Blood to be eat and drank by his Disciples; for by his

His God-head, He had Power ſo to do; for *He took the Bread and brake it; He took the Cup alſo, and He bleſſed it*, ſaying, *take eat, this is my* Body; *drink, this my Blood of the* New Teſtament, *which is ſhed for many, for the Remiſſion of Sins; for except you eat my* Body, *and drink my Blood, you have no part with Me*, as in ſome Tranſlations it is verified; this he did, being yet alive, and not Crucified, and his Diſciples did believe, becauſe he had ſhewed them the poſſibility of his ſo doing before, in ſundry Examples; *Firſt*, at the Wedding, by changing the Water into Wine; *Secondly*, in feeding ſo many Thouſands with Five Loves, and Two ſmall Fiſhes; and ſo many Baskets full of Fragments were taken away, which was a great Augmentation; alſo, in raiſing the Bodies of the Dead; eſpecially *Lazarus*, who had layn Four Days in the Grave, and in many other Examples which cauſed them to believe. And thus, as you believe him to be the Son of God, you muſt believe all things are poſſible unto him; for as God the Father (in the beginning) created and made all Things out of Nothing, *viz.* the Heavens, the Earth, the Sea, and all that in them is; out of the neareſt part of that Nothing, he made the Soul of Man, which is a Secret ſhut up in the Holy Scripture, not fit for the World to know (for I am ſure it is as impoſſible for any Man to diſcover what the Soul of Man is, as to gather the Sun into his Boſom, or ſhew me the Image of a Voice, becauſe the Natural Eye cannot diſcern it) He ſaid, *Come let us make Man, after our own Image*; who did he then ſpeak to, but His only Son, begotten before all Worlds, being equal with the Father, in Power and Subſtance; for, as there is Father, Son, and Holy Ghoſt, in Trinity Three Perſons, yet but One God, and Equal in Power and Subſtance (as before) for as God the Father, in the beginning, took the Duſt of the Earth, by way of plaſmating, he foulded it together, and ſo made Man, then breathed the Breath of Life into his Noſtrils, and ſo he became a living Soul; and the Duſt (or Clay) at the ſame time, becoming Fleſh, Blood, and Bone, it being ſo tranſubſtantiated; Man then being the very *Idea* of the ſame Architect as fram'd him; (and that more eſpecially, becauſe of his Innocency;) and thus our bleſſed Saviour at his laſt Supper; being God as well as Man; by the Power of his God-Head, took the Bread by way of plaſmating, breathed, or bleſſed

the Bread and Wine, and ſo tranſubſtantiated it into Fleſh and Blood, *viz.* (his own Fleſh and Blood) which was as poſſible for Him to do; as for God the Father, with the Son, to turn (or tranſubſtantiate) the Duſt, by his Word, into Man, which is Fleſh, Blood, and Bone; yet I would have no Prieſt (Popiſh or other) preſume, (or think ſo to do, tho he performe Chriſt's Office, becauſe he is Man (only) and not God, and Sinful alſo: Now, if there be any Mortal amongſt the whole Microcoſme, can create one Member in Man if it be loſt, I will believe it is poſſible for him to do the other, which is as far above the former, as the Sun excells the Light of a Candle in Glory, which is extinguiſht with a ſmall blaſt of Wind; yet in receiving of the Sacrament, we ought to Receive it as the Body and Blood of Chriſt, yet not Really, but Myſtically, becauſe the Senſes cannot be deceived, as I ſaid before; yet, he that Eateth this Bread, and Drinketh of this Cup, Unworthily, Receiveth to himſelf Condemnation; becauſe our Lord and Saviour ſaid, *So often as you eat of this Bread, and drink of this Cup, do it in Remembeance of me; for I will drink no more of the Fruit of the Vine, till I drink it New in my Fathers Kingdom:* So much for Non-Tranſubſtantiation, by the Powor of Humanity, *&c.*

And thus I have laid down theſe few certain and undeniable Arguments, which no Popiſh Recuſant dare to oppoſe; Therefore, now *Gadbury*, ſpeak for thy ſelf, and don't ſtand like a Man dumb, and try if you can clear the Matter; the which, I think, you (nor none of your Jeſuitical Tribe) are no more capable of doing, then I am able to ſtop the Courſe of the Sun, hinder the Influence of the Stars, or weigh the weight of the Fire in a Ballance; and that is as impoſſible for me to do, as 'tis for a Piſmire to turn the Earth off of her Axis, or number the Sands of the Sea, *&c.*

E R R A T A.

PAge 11. *Line* 11. after the Word *Jupiter*, add a Semicolon, which is marked thus ; *p.* 14. *l.* 8. *f.* 7. *r.* 6. *p.* 20. *l.* 8. *for free Petent, r. free and potent. p.* 21. *l.* 8. *blot out.* 1693. *l.* 29. *f.* 1694. *r.* 1693. and for 2 *Degrees, r.* 21. *Degrees. p.* 22. *l.* 8. *blot out, and* 94. *p.* 32. (*which ſhould be p.* 40.) *l.* 34. *blot out what is.* Reader, *There are many Litteral Faults, which I deſire thee to mend, as thou traceth over the Book, occaſioned by my abſence from the Preſs.*

FINIS.